3 1761 07463549 1

The Tudor Facsimile Texts

Lusty Juventus

By R. WEVER

Date of First Known Edition, c. 1540

Reproduced in Facsimile, 1907

Lusty Juventus

The Tudor Facsimile Texts

[Vol. 136]

Under the Supervision and Editorship of

JOHN S. FARMER

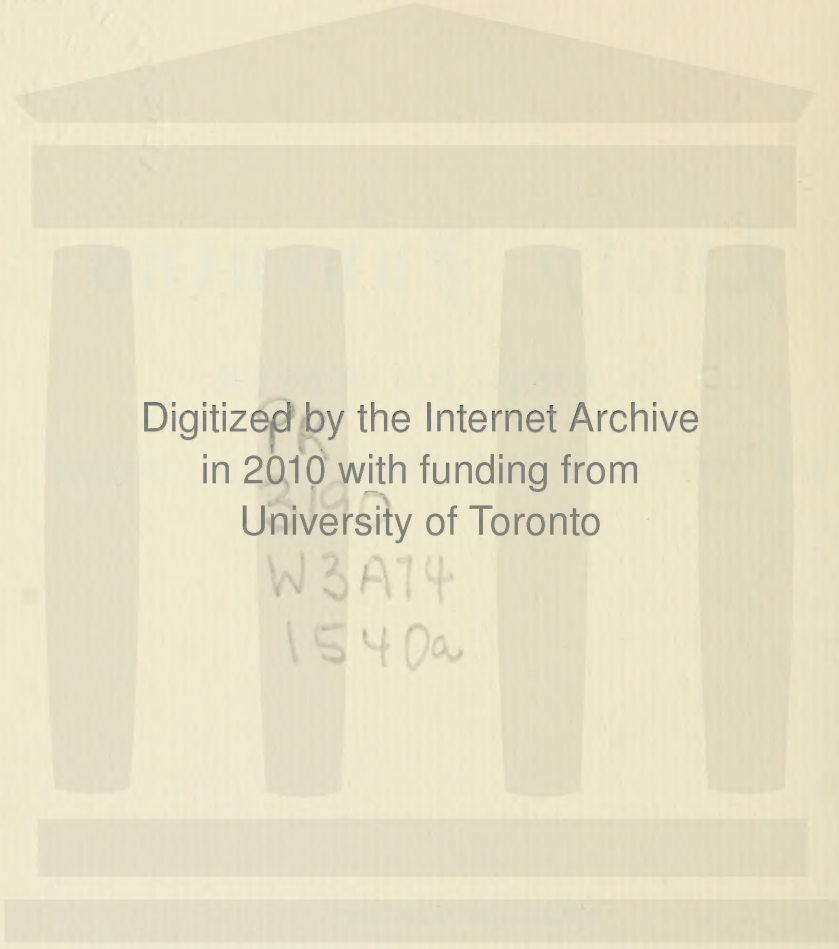
Lusty Juventus

By RICHARD WEVER

AN HITHERTO (1906) UNRECORDED EDITION

86070
3/3/08

Issued for Subscribers by
T. C. & E. C. JACK, 16 HENRIETTA STREET
LONDON, W.C.: AND EDINBURGH
MCMVII


Digitized by the Internet Archive
in 2010 with funding from
University of Toronto
PR
2199
W3A74
1540a
http://www.archive.org/details/lustyjuventushit00weve

Lusty Juventus

By RICHARD WEVER

This edition of "Lusty Juventus" was apparently unknown to Lowndes, Halliwell, Hazlitt, and other bibliographers. It formed part of what is known as "the Irish find of 1906." *The original realised £*140 *when sold at Sotheby's, the purchasers being the Trustees of the British Museum. The press mark in the Catalogue is* C 34, i. 2. *Other impressions were issued by W. Copland* (*B.M.* C 34, e. 39) *and Abraham Vele* (*Bodley*), *all editions varying.*

¶ An Enterlude called lusty Juuentus,

Lyuely discribing the frailtye of youth: of nature, prone to vice: by grace and good counsayll, crayneable to vertue.

(.)

¶ The names of the players.

¶ Messenger.
¶ Lusty Juuentus.
¶ Good Counsell.
¶ Knowledge.
¶ Sathan the deuill.
¶ Hypocrisy.
¶ Felowship.
¶ Abhominable lyuing.
¶ Gods mercifull promises.

¶ Foure may play it easely, taking such partes as they thinke best: so that any one take of those partes that be not in place at once.

(.)

¶ The prologue of the messenger.

FOrasmuch as man is naturally prone,
To euil from his youth as scripture doth recite,
It is necessary that he be spedely withdrawen
From concupiscence of syn, his naturall appetite,
In order to bring vp youth, Ecclesiasticus doth write,
An vntamed horse wyl be hard laith ye,
And a wanton chylde wilfull wyll be.
¶ Gyue hym no liberty in youth, nor his folly excuse,
Bowe downe his neck, and keepe him in good awe,
Least he be stubburne, no labour refuse,
To trayne him to wisedome, and teach him Gods law
For youth is fraple and easy to draw,
By Grace to goodnes, by Nature to yll:
That Nature hath ingrafted, is hard to kyll.
¶ Neuertheles in youth men may be best
Trayned to vertue by godly mean
Vice may be so mortified and so suppresst,
That it shal not breake forth, yet ỹ roote will remaine:
As in this Enterlude by youth, you shall see plaine:
From his lust by good counsel, brought to godly cõuer
And shortly after to fraple natures inclination (sation
¶ The enemy of mankind, Sathan through Hipocrisy
Fayned or chosen holynes of mans blynd entent
Forsaking Gods word, that leadeth the right way,
Is brought to felowship and vngracious company:
To abhominable lyuing, til he be wholy bent,
And so to desperation, if good counsel were not sent
From God, that in trouble doth no man forsake,
That doth call, and trust in hym for Christes sake.
¶ Finally, youth by Gods special grace,
Doth earnestly repent his abhominable lyuing
By the doctrine of good counsell, and to his solace

Gods

Gods mercy entreth to him reciting:
Gods mercifull promises, as they be in writing
He beleueth and foloweth to his great consolacion,
All these parts ye shal see briefly plaied in their fashion

¶ Here entreth lusty Iuuentus, or youth singing as foloweth.

IN a Herber greue, a sleepe where as I lay.
The byrdes sang sweete in the myddes of the day
I dreamed fast of myrth and play
In youth is pleasure, in youth is pleasure,
¶ Me thought as I walked stil to and fro
And from her company I could not go,
But when I waked it was not so,
In youth is pleasure, in youth is pleasure.
¶ Therfore my hart is surely pyght,
Of her alone to haue a sight,
Which is my ioy and hartes delyght,
In youth is pleasure, in youth is pleasure. Finis.

¶ Lusty iuuentus or youth he speaketh.

I am disapoynted by the blessed mas,
I had thought to haue found them making good chere
But now they are gone to some secrete place.
Wel, seing they are gone, I do not greatly passe
Another tyme I wil holde them as much,
Seing they brake promise, and keepe not the tweche.
What shal I do now to pas away the day
Is there any man here that will go to game.
At whatsoeuer ye wil play,
To make one, I am ready to the same:
Youth ful of pleasure is my proper name
To be alone is not my appetite.
For of al things in the world, I loue merry company.
Who knoweth where is ere a Minstrell,

By the mas I would fayne go daunce a fit
My companiõs are at it I know right well,
They do not all this whyle in a corner sit:
Against another tyme they haue taught me wyt
I beshrew their hartes for seruing me this.
I will go seeke them, whether I hyt or mysse.

¶ Here entreth good counsell.
To whom youth he speaketh.

Well I met father, well I met,
Did you heare any minstrels play,
As you came hetherward vpon your way,
And if you did I pray you wyshe me thether,
For I am going to seeke them, and in faith I know not (whether

¶ Good counsell.

Syr I will aske you a question by your fauour
What would you with the minstrell do?

¶ Iuuentus.

Nothing but haue a daunce or two,
To pas the tyme away in pleasure.

¶ Good councell.

If that be the matter, I promise you sure,
I am the more sorryer that it should so be,
For there is no such passing the time appointed in the (scripture
Nor yet thereunto it doth not agree.
I wyshe that ye would so vse your libertie,
To walke as you are bound to do,
Accordiug to the vocatiõ which god hath called you to.

¶ Iuuentus.

Why syr, are you angry because I haue spoken so
By the mas it is alone for my appety.

¶ Good counsell.

Shew me your name I pray you hartely.
And then I will my minde expres.

¶ Iuuentus.

My name is called Iuuentus doutles
Say what you will I wil geue you the hearing.

¶ Good counsell.

For as much as God hath created you of nothing,
Unto his own likenes, by spiritual illumination,
It is not meete that ye should leade your lyuing,
Contrary to his godly determination.
Sainct Paul vnto ỹ Ephesians geueth good exhorta-
Saying, w alke circúspectly, redeming the time, (cion
That is to spend it well, and not to wickednes enclyne.

¶ Iuuentus.

No, no, hardly none of myne,
If I would liue so straight, you might count me a foole
Let them keepe those rules, which are doctours diuine.
And haue bene brought vp all theyr dayes in scoole.

¶ Good counsell.

Moyses in the law exhorteth his people,
As in the booke of Deutronomy he doth plainly write
That they should lyue obedient and thankefull,
For in effect these wordes he doth recite:
All ye this day stand before the Lords syght
Both princes, rulers, elders and parentes,
Children wiues, yong and olde therfore obey his com-
¶ Iuuentus. (maundements
I am to roug to vnderstand his documents
Wherfore did all they stand before his presence.

¶ Good counsell.

To enter with God peace and aliaunce,
Promising that they would him honour feare & serue.
All kynde of people were bound in those couenaunts,
That from his law they should neuer swarue,
For God vseth no parcialitie.

Iuuentus.

What? am I bound as well as the clergy,
To learne and follow his preceptes and lawe?

Good counsell.

Ye surely, or els God will withdrawe
Hys mercy from you, promysed in his couenaunt,
For except you lyue vnder his obedience and awe,
How can you receue the benefites of his testament?
For he that submitteth hymselfe to be a seruaunt,
And his maisters cõmaũdemẽt will not fulfill nor regard,
Accordyng as he hath done, is worthy hys reward.

Iuuentus.

It is as true a sayyng as euer I heard,
Therfore your name I pray now tell,
For by my truth your communication I like wonders well.

Good counsell.

My name is called good counsell.

Iuuentus.

Good counsel.
Now in my sayth I cry you mercy,
I am sory that I haue you thus offended,
But I pray you beare with me patiently,
And my misse behauiour shalbe amended,
I know my tyme I haue rudely spended,
Folowing my owne lust, being led by ignorance,
But now I hope of better knowledge through your a-

Good counsell. (quayntaunce.

I pray god guide you with his gracyous assistans.
Unto ỹ knowledg of his truth, your ignorance to vndo
That you may be one of these numbred christians
Which followeth the lambe whether he doth go,
The lambe Iesus Christ, my meaning is so,
By sure faith & confidence, in his bitter death & passion.

The

The onely price of our health and saluacion.

¶ Iuuentus.

Syr, I thanke you for your harty oracion,
And now I praye you shewe me your aduisement.
How I may lyue in this my vocation,
According to Gods will and commaundement.

¶ Good counsell.

Fyrst of all it is most expedient.
That you exercyse your selfe in continual prayer,
that it might please the Lord omnipotent,
to send into you his holy spirit and comforter:
Which wil leade you euery day and houre,
Unto the knowledge of hys worde and verity,
Wherein you may learne to lyue most christianly.

¶ Iuuentus he kneeleth

O Lord graunt me of thy infinite mercy,
The true knowledge of thy lawe and will,
And illumine my hart with thy spirit continually,
That I may be apte thy holy preceptes to fulfyll
Strengthen me, that I may persteuer stil,
Thy commaundementes to obaye.
And then shall I neuer slip nor fal away. He riseth
Ful true be these wordes, which Christ himself did say
He that seeketh shall surely fynd.

¶ Good counsell. Knowledge entreth

Beholde youth now, of whom reioyce we may,
For I see knowledge of God, and verity stand here be-
He is come now to satisfy your mynde, (hind,
In those thynges which you will desyre,
Therfore together let vs approch him nere.

¶ Iuuentus.

A good counsel, now it doth appeare
That God neuer reiecteth the humbles petition.

Knowledge.

¶Knowledge.

Now the Lord bleſſe you al with his heauenly bene-
And with his fyery loue your harts inflame (diction
That of his mercifull promiſes you may haue ẏ fruitiō
The ſubtilty, of the deuyl vtterly to defame:
Now good chriſtian audience, I will expres my name
The true knowledg of gods verity, my name doth hight
Whom God hath appointed, to geue ẏ blind their ſight

¶Good counſell.

All praiſe be geuen to the Lord of might,
which hath appointed you hether at this preſent hour
For I truſt you will ſo inſtruct youth a right.
That he ſhall liue according to Gods pleaſure.

¶Iuuentus.

And I thanke Jeſus Chriſt my ſauiour,
That he is come to my company.

¶Knowledge.

I thanke you my friendes moſt harkely
For your gentyll ſalutacion.

¶Iuuentus.

Syr, I will be ſo bold by your delyberation.
To open my minde vnto you now,
Truſting that by your good exhortacion.
I ſhall learne thoſe thinges, which I neuer knew:
This one thing chiefly I would learne of you,
How I may my life in this my vocacion leade.
According as God hath ordeyned and decreede,

¶Knowledge.

The prophet Dauid ſaith: that the man is bleſſed,
Which doth exerciſe himſelfe in the law of the Lord,
And doth not folow the way of the wicked,
As the fyrſt pſalme doth plainly accord:
The foure ſcore x.xiij. pſalme thereunto doth accord.

Bleſſed

Blessed is the man whom thou teachest, O Lord saith
To learne thy law precepts, word or verity (he
And Christ in the Gospel saith manifestly.
Blessed is he which heareth ꝑ word of god & kepeth it,
That is to beleue his word, and liue accordingly
Declaring the faith by the fruites of the spirit
Whose fruits are these, as S. Paul to ꝑ Gala. doth write
Loue, ioy, peace, iongsuffring, and faithfulnes
Mekenes, goodnes, temperance and gentilnes.

¶ Good counsell.

By these wordes which vnto you he doth expresse,
He teacheth that you ought to haue a stedfast fayth,
Without it it is impossible doutles,
To please God, as saint Paul sayth:
Where fayth is not, godly liuing decaieth,
For whatsoeuer is not of faith, saith S. Paul, is synne,
But where a perfite faith is, there is good working

¶ Iuuentus.

It seemeth to me that this your meaning,
That whē I obserue gods cōmaūdements & ꝑ works
They shall preuaile vnto me nothing, (of charyty
Except I beleue to be saued therby.

¶ Knowledge.

No, no, you are deceyued very blyndly,
For fayth in Christes merites doth onely instyfy,
And make vs righteous in gods sight.

¶ Iuuentus.

Why should I then in Good workes delight,
Seing I shall not be saued by them?

¶ Good councell.

Because they are required of al christian men,
As the necessary fruites of true repentaunce.

¶ Knowledge.

But the reward of the heauenly inheritaunce.
Is geuen vs through faith for Christes deseruinges
as S. Paule declareth in .iiii. chapter to the Romaines
Therfore we ought not to worke, as hirelinges:
Seing Christ hath purged vs once from al our wicked (liuing.
Let vs no more wallow therin,
But perseuer like good braūches, bearing frut to hym.

¶ Iuuentus.

Now I know where about you haue bene,
My elders neuer taught me so before.

¶ Good counsell.

Though your elders were blind dout not you therfore
For sainct Peter saith, vaine is the conuersations,
Which ye receiue by your elders traditions.

¶ Iuuentus.

I wyll gladly receiue your godly admonitions,
But yet I pray you shew me the cause,
That they being men of great discretions.
Did not instruct me in gods lawes,
Accoʒding to his will and ordinaunce.

¶ Knowledge.

Because they thē selfes were wrapped in ignoʒaunce
Being deceiued by false preachers.

¶ Iuuentus.

O Lord deliuer me from wicked teachers,
That I be not deceyued with theyr false doctrine.

¶ Good counsell.

To Gods woʒd you must onely encline,
Al other doctrine cleane set a parte.

¶ Iuuentus.

Surely that I will from the bottom of my hart.
And I thāke ẏ liuing God which hath geuē me ẏ know-
To know his doctrine frō the false & peruarte (ledge

I being yet young and full tender of age:
And that he hath made me partaker of the heauenly in
Of his one mercy and not of my deseruing (heritage
For hell I haue deserued by my synfull worcking.
I know right well my elders and parentes
Haue of a long tyme deceiued be,
With blynd hipocrisy and superstitious ententes,
Trustyng in theyr own workes, which is nothing but
Their steppes shall not be folowed for me, (vanity
Therfore I pray you shew me a briefe conclusyon,
How I ought to lyue in christian religion.

¶ knowledge.

The first beginning of wisdō, as saith the wise Salo-
Is to feare God with al thy hart and power (mon
And then ỹ must beleue al his promise whout any excep
And ỹ he will performe thē both constant & sure (tion
And then because he is thy only sautour
Thou must loue him with all thy soule and mind
And thy neighbour as thy selfe, because he hath so al-
¶ Iuuentus. (synde.
To loue my neighbour as my selfe, I cānot be to kind
I pray you tell me, what meane you.

¶ knowledge.

My meaning is as Christ saith in the .vij. chap. Mach
To do to him as you would be done to.

¶ Iuuentus.

I pray God geue me grace so for to do
That vnto his will I may be obedient.

¶ Good counsell.

Here you shall receaue Christes testament
To comfort your conscience when neede shall require,
To learne the contentes therof, see that you be diligent
The which all christian men ought to desyre.

For it is the well, or fountayne most clere
Out of the which doth spring sweete consolacion
To all those that thyrst after eternal saluacion.

¶ Knowledge.

Therin shal you synde most holsom preseruacion
Both in troubles, persecucions, sickenes and aduersity
And sure defence in the time of temptacion
Against whom̄ deuil cannot preuaile w̄ all his army:
And if you perseuer therin vnfaynedly
It will set your hart at such quietnes and rest
Which cānot neuer be turned with stormes nor tempest

¶ Good counsell.

With this thing you must neither flatter nor iest
But stedfastly beleue it euery day and houre
And let your conuersation openly protest
That of your hart it is ỹ most precious treasure
And then your godly example shall other men procure
To learne and exercyse the same also
I pray God strengthen you so for to do

¶ Iuuentus.

Now for this godly knoledge which you haue brought
I beseech the liuing God reward you againe (me to
From your company I wyl neuer depart nor go
So long as in this lyfe I do remayne:
For in this booke I see manifest and plaine
That he that folowethy his owne lustes & imaginacion
Kepeth the ready path to euerlasting dampnation.
And he that leadeth a godly conuersacion
Shall be brought to such quietnes, ioy and peace,
Which in comparyson passeth all worldly gloriation
Which cannot endure, but shortly cease
Both the time and houre I may now bles,
That I met with you father Good counsell.

To

To bring me to the knowledge of his heauenly Gospel

Knowledge.

This your profession I like very well.
So that you entend to lyue according
I pray God your liuing do not rebell
But euer agree vnto your saying
That when ye shal make acountes or rekening
Of this talent, which you haue receiued
you may be one of those, with whom the Lord shalbe

Good counsell. (pleased

For this conuersacō of youth, ꝑ lords name be praised
Let vs now depart for a season Exit

Knowledge.

To geue God the glory it is conuenient and reason,
yf you will depart, I will not tary. Exit

Iuuentus.

And I wil neuer forsake your company
While I lyue in this world.

Heare entreth the Deuill.

Oh oh all to late
I trow this geare wil come to naught
For I perceiue my powre doth abate
For al the policy that euer I haue wrought.
Many and sundry wayes haue I sought,
To haue the word of God deluded vtterly,
Oh for sorow yet it will not be.
I haue done the best that I can,
And my mynisters also in euery place,
To roote it cleane from the hart of man,
And yet for all that it flourisheth a pace:
I am sore in drede to shew my face,
My auctority and wordes are so greatly dyspised,
My Inuentions, and all that euer I haue deuised

Oh, oh, ful well I know the cause,
that my estimacion doth thus decay,
the olde people they would beleue stil in my lawes
But the yonger sort leade them a contrary way
they wyl not beleue they plainly say,
In olde traditions and made by men,
But they wil liue as the scripture teacheth them.
Out I cry vpon them, thay do me open wrong,
to bring vp their children thus in knowledge,
For if they wil not folow my waies whē they are yong
It is hard turning them when they come to age:
I must nedes find some meanes this matter to swage,
I meane to turne their harts from the scripture quite.
Wel I wil go taste to infect this youth
Through the enticement of my sonne hypocrysie,
And worke some proper feate to stop his mouth,
That he may leade his life carnally:
I had neuer more nede my matters to apply,
Oh my child hipocrisy, where art thou
I charge thee of my blessing, appeare before me now,
Oh oh quod ha, keepe againe the sow.

Here entreth Hypocrisy.

I come as fast as I can, I warrant you,
Where is he that hath the sowe to sell,
I wil geue hym money if I like her well,
whether it be sowe or hogge, I do not greatly care
For by my accupacion I am a butchar.

Deuyll.

Oh my chylde how doest thou fare?

Hipocrisy.

Sainct amen, who haue we there,
By the mas I wyll bye none of thy ware,

Thou

Thou art a chapman for the deuyll,

Deuyll.

What my ſonne, canſt thou not tell,
Who is here, and what I am:
I am thyne owne father Sathan.

Hipocriſy,

Be you ſo ſyr, I cry you mercy than:
You may ſay I am homely and lacke learning,
To liken my fathers voyce to a lowes groning.
But I pray you ſhew me the cauſe, and why
That you called me hether ſo haſtely.

Deuyll.

A Hipocriſy, I am vndone vtterly.

Hipocriſy.

Vtterly vndone, nay ſtop ther hardly,
For I my ſelfe do know the contrary,
By dayly experience:
Do not I yet raygne abroade:
And as long as I am in the world,
You haue ſome treaſure and ſubſtance.
I ſuppoſe I haue bene the flower,
In ſetting forth thy lawes and power,
Without any delay:
By the maſſe if I had not byn,
Thou hadſt not ben worth a Flaunders pyn,
At this preſent day.
The tyme were to long now to declare,
How many and great the number are,
Which haue decepued bee:
And brought cleane from Gods lawe,
Vnto thy yoke and awe,
Through the enticement of mee.

I haue

I haue bene busied sithe the world began,
To graffe thy lawes in the hart of man,
Where they ought to be refused:
And I haue so mingled Gods cõmaundements
With vaine zeales, and blynde intentes,
That they be greatly abused.
I set vp great Idolatry,
With all kynde of filthy Sodometry,
To geue mankynde a fall:
And I brought vp such superstition,
Vnder the name of holynes and religion,
That deceyued almost all.
As holy Cardinals, holy Popes,
Holy vestimentes, holy copes,
Holy Armites and Friers:
Holy Prestes, holy Bishops,
Holy Moonkes, holy Abbots,
Yea, and all obstinate lyers.
Holy Pardons, holy beades,
Holy Saintes, holy Images,
With holy, holy blood:
Holy stockes, holy stones,
Holy cloutes, holy bones,
Yea, and holy holy wood.
Holy skynnes, holy Bulles,
Holy Rochets and Coules,
Holy crouches and staues,
Holy hoodes, holy cappes,
Holy Miters, holy hattes,
And holy holy knaues.
Holy dayes, holy fastinges,
Holy touchings, holy tastinges,
Holy visions and sightes:

Holy

Holy waxe, holy leade,
Holy water holy breade,
To dryue away spirites.
Holy fyre, holy palme.
Holy oyle, holy creame
And holy ashes also:
Holy brouches, holy ringes:
Holy kneling, holy sensynges:
And a hundred trim trams mo.
Holy crosses, holy belles:
Holy reliques, holy iewels:
Of mine own inuencion:
Holy candels, holy tapers:
Holy parchementes, holy papers:
Had not you a holy sonne.

Deuyll.

All these thinges, which thou hast done
My honour and lawes hath maintained,
But now, Oh alas, one thing is begone
By the which my kingdome is greatly decaied.
I shall lease al, I am sore afrayd,
Except thy helpe I know right playne,
I shall neuer be able to recouer it agayne.
Gods word is so greatly sprong vp in youthe
That he litle regardeth my lawes or me,
He telleth his parentes that it is very truth,
And that they of long time haue deceiued be,
He saith according to Christes verity.
All his doinges he wyll order and frame,
Mortifying the flesh with the lusts of the same

Hipocryly.

A syra, there beginneth the game,

What is Iuuentus become so lame,
To be a new gospeler.

Deuyll.

As fast as I do make, he doth marre,
He hath followed so longe the steps of good counsell.
that knowledge and he together doth dwell.
For who is so busy in euery place as youth
To reade and declare the manifest truth.
But ho Hipocrysy if thou could stop his mouth
Thou shouldest wyn my hart for euer,

Hipocrysy.

What would you haue me to do in the matter.
Shew me therein your aduisement.

Deuyll,

I would haue thee go incontinent,
And worke some craft, feate or policy,
To set knowledge and him at contrauersy,
And his company thy selfe greatly vse
That Gods word he may cleane abuse,

Hopocrysy.

At your request I will not refuse
to do that thing which in me doth lye,
Dout ye not, but I wyll excuse,
those thinges which ye doth plainly deny
And I will handell my matters so craftely
That ere he commeth to mans state,
Gods worde and his liuing shalbe cleane at debate.

Deuyll.

Thou shalt haue my blessing both early and late.
And because thou shalt all my counsell keepe
thou shalt call thy name frendship.

Hipocrysy.

By the mas it is a name full mete.

For

For my proper and amyable person.

Deuill.

Oh, fare well fare well my sonne,
Spede thy busines, for I must be gone,

Hipocrysy.

I warrant you, let me alone,
I will be with Iuuenius anone
And that ere he be ware.
And I wys if he walke not straight,
I will vse such a sleyght,
That shall trap him in a snare,
How shall I bring this geare, to pas.
I can tel now by the mas,
without any more aduisement:
I wil infect him with wicked company,
whose conuersation shalbe so fleshly,
yea, able to ouer come an innocent.
This wicked felowship,
Shall him company kepe,
For a whyle:
And then I will bringe in,
Abhominable liuing.
Him to beguyle.
With wordes fayre I will him tyse,
Telling him of a gyrle nyse,
Which shall him somewhat mone:
Abhominable lyuing though she be,
Yet he shall no other wayes see,
But she is for to loue.
She shall him procure.
To lyue in pleasure,
After his owne phantesy:
And my matter to frame,

I wyll call her name
Unknowen honestie.
Thus wyll I conuey,
My matter I say,
Somewhat handsomely,
That through wicked felowship,
And false pretend friendship,
Youth shall lyue carnally.
Trudge Hipocrisy trudge,
Thou art a good drudge,
To serue the Deuyll:
If thou shouldest lye and lurke,
And not intend thy worke,
Thy Maister should do euyll.
¶ Youth entreth. ¶ Hipocrisy.
What Maister Youth,
Well I met by my trouth,
And whether away?
You are the last man
Whych I called on,
I sweare by thys day.
We thought by your face,
Ere ye came in place
It should be you:
Therefore I dyd byde
For your comming, this is true.
¶ Iuuentus.
For your gentlenes syr, most hartely I thanke you,
But yet ye must hold me some what excused,
For to my symple knowledge I neuer knewe,
That you and I together were euer acquainted.
But neuertheles if you do it renewe,
Old acquaintaunce wyll soone be remembred.

Hipocrisy.

Ah now I see wel youth is fethered
And hys crumes he hath well gathered,
Since I spake with him last:
A poore mans tale cannot now be heard
As in tymes past.
I cry you mercy, I was some what bolde
Thinking that your mastership would
Not haue byne so straunge:
But now I perceue that promocion
Causeth both man, maners and fashion.
Greatly for to chaunge.

Iuuentus.

You are to blame thus me to calenge,
For I thinke I am not he which you take me for.

Hypocrysy.

Yes, I haue knowen you euer since you were bore
your age is yet vnder a score.
Which I can wel remember:
I wis, I wis you and I,
Many a time haue bene full mery,
When ye were yong and tender,

Iuuentus.

Then I pray ye let vs reason no lenger,
But first shew me your nomination.

Hipocrysy.

Of my name to make declaracion
Without any dissimulacion,
I am called frendship:
Although I be symple and rude of facion
yet by linage and generacyon.
I am nye kin to your mastership,

Iuuentus.

What

What frendshyp.

Hipocrysy.

I am glad to see that you be mery,
By my trouth I had almost you forgot,
By longe absence brought out of memory,
By the masse I loue you so hartely,
That there is none so welcome to my company
I pray you tell me, whether are you going.

Iuuentus.

My entention is to heare a preaching.

Hypocrisy.

A preaching quod he, ha good litle one
By Christ the will make you cry out of the wynning
If you folow her instruction so early in the morning.

Iuuentus.

Full greatly I do abhorre this your wicked saying,
For no doubt they encrease much sinne and vice,
Therfore I pray you shewe me your meanyng,
For I delight not in such foolish fantesies.

Hipocrysy.

Surely, then you are the more vnwyse.
You may haue a syght amongest them now and then
Why should not you as wel as other men.

Iuuentus.

As for al those fylthy doinges, I vtterly detest them,
I wyll heare no more of your wicked communication.

Hipocrisy.

Yf I may be so bolde by your deliberation
What will you do at a preaching.

Iuuentus.

Learne some wholsome and godly teaching,
Of the true minister of Christes gospel.

Hipocrisy.

Tushe

Tush, what he wyll say I know right well,
He wyll say that God is a good man,
He can make him no better, and say the best he can.

¶ Iuuentus.

I know that, but what then?
The more that Gods word is preached and taught
The greater the occasion is to all christen men, (ght
To forsake their sinful liuings, both wicked vile & naugh
And to repēt their former euils, which they haue wrou
Trusting by Christes death to be redemed (ght
And he that this doth, shal neuer be disceyued.

Hipocrisy.

Well sayd maister doctor, well sayd,
By the masse we must haue you into the pulpit,
I pray you be remembered, and couer your head
For in deede you haue neede to keepe in your wit,
I Sirra, who would haue thought it
That youth had bene such a well learned man?
Let me see your portus gentle syr John:

¶ Iuuentus.

No it is not a booke for such as you to looke on
you ought not to iest with Gods testament.

Hipocrysy.

What man, I pray you be content,
For I do nothing els but say my phantasy
But yet if you would do after my aduisement
In that matter you should not be so busy
was not your father as well learned as ye?
And if he had sayd then as you haue now done,
I wis, he had bene like to make a burne.

¶ Iuuentus.

It were much better for me, then to returne
From my faith in Christ, and the profession of his word
Whether

whether is better, a halter or a corde,
I cannot tell. I sweare by Gods mother
But I thynke you wil haue the one or the other
Wil you loose al your friendes good will
To continue in that opinion still?
Was there not as wel learned men before as now,
Yea, and beter to I may say to you
And they taught the yonger sort of the people
By the elders to take an example
And if I did not loue you as nature doth me binde
you should not know so much of my minde.

Iuuentus.

Whether were I better to be ignorant and blynde
And to be dampned in hell for infidelity:
Or to learne godly knowledge, wherin I shal finde
The right path way to eternall felicity?

Hipocrisy.

Can you deny, but it is your duty
Unto your elders to be obedient?

Iuuentus.

I graunt I am bound to obay my parentes
In all things honest and lawful.

Hypocrisy.

Lawfull, quod ha, a foole foole
Wilt thou set men to scoole
when they be old?
I may say to you secretly
The worlde was neuer merry
Since children were so bolde:
Now euery boy wil be a teacher
The father a foole, and the childe a preacher
This is preaty geare.

The fonde presumptions of youth,
will turne shortly to great ruthe,
I feare. I feare. I feare.

Iuuentus.

The sermon will be done ere I can come there,
I care not greatly whether I go or no,
And yet for my promis, by God I sweare,
Ther is no remedy but I must needes go:
Of my companyons there will be mo
And I promised them by gods grace
To meete them there as the sermon was,

Hipocrysy.

For once breaking promise do not you passe,
Make some excuse the matter to cease
what haue they to do:
And you and I were I wote where,
we would be as mery as there
yea, and merryer to,

Iuuentus.

I would gladly in your company go
But if my companions should chaunce to see,
They would report full cruell by me:
And peraduenture if I would it vse,
My compa ny they would cleane refuse.

Hipocrysy.

What, are those felowes so curious
That your selfe you cannot excuse:
I will teache you the matter to conuey
Do what your owne luste, and say as they say.
And yf you be reproued with your owne askynysy
Byd them plucke the beame out of there owne eye
The olde popysh priestes mocke and despyse
And the ignorant people that beleue theyr lyes

Call them papistes, hipocrites, & cloynes of the plough
Fare out the matter, and then good inough.
Let your boke at your girdle be tyed,
Or els in your bosome that he may be spyed,
And then it wyll be said both with youth and age
Yonder fellow hath an excellent knowledge
Tushe tushe,
I could so beare the bushe,
That all should be flushe,
That euer I did.

¶ Iuuentus.

Now by my trouth you are merely disposed
Let vs go thether as you thinke best,

¶ Hipocrisy.

How say you, shall we go to breakfast
will you go to the pye feaste,
Or by the masse if thou wilt be my geste
It shall cost thee nothing,
I haue a furny carde in a place,
that will beare a turne besides the ace,
She purnies now a pace,
For my comming,
And if thou wilt ybbere as well as I,
we shall haue mery company
And I warraunt thee if we haue not a pye.
We shall haue a pudding,

¶ Iuuentus.

By the masse that meate I loue aboue all thyng:
You may draw me about the towne with a puddyng.

¶ Hipocrysy.

Then you shall see cumming,
A pooze shyft for a liuing
Amongest pooze men bledis,

The

The kynde hart of hyrs
Hath eased my purse,
Many a time ere this.

¶Felowship.

I meruayle greatly where frenship is
He promised to mete me here eare this tyme
I beshrew his hart that this promis doth mis
And then be ye sure it shall not be mine.

¶Hipocrisy.

Yes felowship that it shalbe thine
For I haue tarved here this houre or twaine,
and this honest gentleman in my cõpany hath (ben
To abide your comming this thing is playne,
By the mas if you chide, I wil be gone againe,
For in faith frenship, I may say to thee,
I loue not to be there, where chiders be.

¶Hipocrysy.

No God it knoweth, you are as ful of honesty,
As a mary bone is ful of hoony.
But sirra I pray you bid this gẽtlemã welcom
For he his desirous in your company to come,
I tell you he is a man of the right making.
And one that hath excellent learning
At his gyrdle he hath such a booke,
That the popish priests dare not on him looke
This is a felow for the nones.

¶Fellowship.

I loue him the better by gods precious bones
You are hartely welcome as I may say
I shall desyre you of better acquaintaunce
That of your company be bold I may
you may be sure if in me it lye,

To do you pleasure, you should it kynd,
For by the masse I loue you, both with hart and mind.

Iuuentus.

To say the same to you, your gentlenes doth me binde
And I thanke you hertely for your kindnes,

Hipocrisy.

Will you see this gentelmans kyndnes
your gentelnes and your kyndnes
I thanke hym, and I thanke you,
And I thinke, yf the truth were sought,
The one bad, and the other naught,
Neuer a good I make God a vowe,
But yet felowship tel me one thing
Did you not see little besse this morning?
We should haue our brekefast, yester night she sayd
But she hath forgotten it now, I am a traide.

Felowship.

Her promise shalbe performed and payd,
For I spake with her synce the tyme I rose
And then she told me how the matter goeth:
We must be with her betwene eyght and nine,
And then her maister & misters wil be at the preaching

Iuuentus.

I purposed my selfe there to haue bene,
But this man prouoked me to the contrary
And told me that we should haue mery company

Felowship.

Mery quod he, we cannot chuse but be mery,
For ther is suche a gyrle, where as we go,
Which wil make vs be mery, whether we wyll or no

Hipocrisy.

The ground is the better on the which she doth go
For she wil make better there a litle which she can get

Then

Then many one can with a great banket of meate,

Iuuentus.

To be in her company my hart is set,
Therefore I pray you let vs begon

Felowship.

She wyll come her selfe anone
For I told her before where we would stand,
And then she sayd she would decke vs with her hande

Iuuentus.

Nowe by the masse I perceiue that she is a gallaund
What wyll she take paynes to come for vs hether.

Hipocrysy.

Yea I warant you, therefore you must be familier with her
When she commeth in place,
You must her embrace,
Some what hamsomly,
Leaste she thinketh daunger,
Because you are a straunger,
To come in your company. Iuuentus.
Yea, by Gods foote that I wyll be busy
And I may say to you I can play the knaue secretly

Abhominable liuing.

Hem, come away quickly,
The backe doze is opened I dare not tarry,
Come felowship come on a waye.

Hipocrysy.

What vnknowne honesty a word
You shall not go yet by God I sweare.
Here is none but your frendes, you not to fraye.
Although this straunge gentelman be here,

Iuuentus.

I trust in me she wyll thinke no daunger,
For I loue well the company of fayre women.

Who

¶ Abhominable liuing.
Who you, nay ye are such a holy man,
That to touche one ye dare not be bold,
I thinke you would not kysse a young woman,
If one woulde geue you twenty pound in gold.
¶ Juuentus.
Yes by the mas that I would,
I could fynde in my hart to kysse you in your smocke.
¶ Abhominable liuing.
My backe is broade inough to bare away that mock
For one hath tolde me many a time, (pany as myne
That you haue said you wold vse no such wãtons com-
¶ Juuentus.
By dogs precious wounds ẏ was som horson villain
I will neuer eate meate that shall do me good,
Till I haue cut his flesh by gogs precious blood.
Tell me I pray you who it was,
And I wyl trim the knaue by the blessed mas.
¶ Abhominable.
Tushe, as for that do not you passe
that which I tolde you was but for loue.
¶ Hipocrysy.
She dyd nothing els but proue
Whether a litle thing would you moue,
To be angry and frette,
What and if one had sayd so,
Let such trifling matters go,
And be good to mens flesh for all that.
¶ Juuentus kisseth abhominable liuing.
To kysse her since she came I had cleane forgot
You are welcome into my company.
¶ Abhominable
Syr I thanke you most hartely,
By your kindnes it doth appeare

What

¶ Hipocrisy.

What a hurly burly is here,
Smicke smacke and all this geare,
You would to ticke tacke I feare,
If you had tyme.
Well wanton well,
I wysse I can tell,
That such smocke smell,
Wyll set your nose out of tune.

¶ Abominable liuing.

What man you neede not to fume,
Seing he is come into my company now,
He is as well welcome as the best of you.
And if it lye in me to do him pleasure,
He shall haue it you may be sure.

¶ Felowshyp.

Then old acquaintãce is cleane out of fauour
To friendshyp this gere goeth with a sleight
He hath driuen vs twaine out of conceite.

¶ Hipocrisy.

Out of conceyte quoth ha, no, no,
I dare well say that she thinketh not so.
How say you vnknowen honestye,
Do not you loue fellowshyp and me.

¶ Abominable lyuing.

Yes by the Masse I loue you all three.
But yet in dede if I should say the trouth,
Amongest all other welcome Maister youth.

¶ Iuuentus.

Ful greatly I do delight to kysse your pleasant mouth
I am not able your kyndnes to recompence,
I long to talke wt̄ you secretly, therfore let vs go hence
I agree to that, for I would not for twenty pence,

That

That it were knowen where I haue bene.

Hipocrysy.

What and it were knowen it were no dayly synne
As for my part I do not greatly care,
So that they synde not your proper buttockes bare.

Abhominable liuing.

Now a mischicke vpon you how baudy ye are,
I wysse frendship it mought haue bene spoken at twise
What thinke you for your saying ỳ people wil surmise

Iuuentus.

Who dare be so bolde vs to despise?
And if I may heare a knaue speake one worde,
I wyll runne thorow hys cheekes with my sworde.

Felowship.

This is an earnest felow of gods word
Se I pray you, how he is disposed to fight.

Iuuentus.

Why, should I not and if my cause be right
What, and if a knaue do me begyle?
Shall I stand crouching like an owle,
No no, then you might count me a very cowe,
I know what belongeth to gods law as well as you.

Abhominable lyuing.

Your wit therein greatly I do alowe,
For and if I were a man as you are,
I would not sticke to geue a blowe,
To teache other knaues to beware,
I beshrewe you twise and if you do sparr,
But lay loade on the fleshe, whatsoeuer befall
You haue strength inough to do it with all.

Felowship.

Let vs depart, and if that we shall,
Come on maisters, we twaine wil go before.

Iuuentus

¶ Iuuentus.

Nay, nay, my friend, stop there
It is not you that shall haue her away,
She shall go with me, if she go to day.

¶ Hipocrysy.

She wyll go with none of you I dare well say,
She wil go with me before you both.

¶ Abhominable.

To forsake any of your company I wolde be very loth
Therefore I will folow you all three.

¶ Hipocrysy.

Now I beshrew his hart, that to that will not agree.
But yet because the time shall not seeme very longe,
Or euer we depart, let vs haue a mery song.

¶ They sing as foloweth.

Why should not youth lustyly his owne minde
As the course of nature doth him binde.
Is not euery thing ordained to do his kinde.
Report me to you, report me to you.

Do not the floures spring fresh and gay,
Pleasant and swete in the month of May.
And when their time commeth they vade away.
Report me to you, report me to you.

Be not the trees in wynter bare.
Like vnto their kind, such they are,
And when they spring their fruites declare
Report me to you, report me to you.

What should youth do with the fruits of age,
But liue in pleasure in this passage,
For when age commeth his lustes will swage.
Report me to you, report me to you.

They go fourth.

Why should not youth fulfyll his owne minde

As the course of nature doth hym bynde. &c.

Here entreth Good counsell.

O mercyfull Lord, who can cease to lament,
Or keepe his hart from continuall mourning,
To see how youth is fallen from thy word & testament
And wholy enclined to abominable lyuing:
He lyueth nothing according to his profession,
But alas his lyke is to thy woord abusion,
Except thy great mercy, to hys vtter confusion.
O where is the godly conuersation,
Which should be among the professors of thy word:
O where may a man finde now one faythful & trusty,
That is not infected with dissention or discord:
Or amongest whom are all vices abhord vtterly:
O wher is the brotherly loue betwene man and man
We may lament the tyme our vice began.
O wher is the peace & meekenes, longsuffring & temperances
Which are the fruites of Gods holy spirit: (ance
With whom is the flesh brought vnder obedience:
Or who readeth the scripture to the intent to folow it
Who vseth not now couetousnes and disceite:
Who geueth to the poore that which is dewe:
I thinke in this world there be now but a fewe.
O wher is the godly example y parents should geue
Vnto their young family by godly & vertuous lyuing:
Alas how wickedly do they them selues lyue,
Without any fear of God, or his righteous threatning
They haue no respect vnto the dreadful reckoning.
Which shalbe required of vs when the Lord shal come
As a rygh tfull Iudge at the day of dome.
O what a ioyfull sight was it for to see,
When youth began Gods word to embrace:
Then he promised godly knowledge and mee,

That

That frō our instruction he would never turne his face
But now he walketh, alas, in the vngodlyes chase,
Heaping sinne vpon sinne, vice vpon vice,
He that liueth most vngodly, is counted most wyse.

¶ Here entreth Iuuentus.

Who is here playing at the dyce?
I heard one speake of synnes and vice,
His wordes did me entice,
Hither to come:

¶ Good counsell.

A youth youth, whether doest thou runne?
Greatly I do bewayle thy miserable estate.
The terrible plagues, which in Gods lawe are written
Hang ouer thy head both early and late:
O fleshly capernite, stubburne and obstinate,
Thou haddest leuer forsake Christ thy sauiour & king,
Then thy fleshly swinish lustes, & abhominable liuing.

¶ Iuuentus.

What olde hoorson, art thou a chiding,
I will play a spyzt, why should I not,
I set not a myte by thy checking,
What hast thou to do, and if I loose my cote,
I wyll trill the bones while I haue one grott,
And when there is no more inke in the pen,
I wyll make a shift as well as other men.

¶ Good counsell.

Then I perceiue you haue forgotten cleane,
The promise that you made vnto knowledge and me,
You sayd such fleshly fruites should not be seene,
But to Gods worde your lyfe should agree
Full true be the wordes of the prophet Osey
No verity nor knowledge of God is now in the lande
But abhominable vices hath gotten the vpper hand.

¶ Juuentus.

Your minde therin I do well vnderstande.
You go about my liuing to dispise,
But you wil not see the beames in your owne eyes.

¶ Good counsell.

The deuell hath you deceiued which is ẏ autor of lies
And trape you id his snare of wicked hipocryly.
Therefore all that euer you do deuise,
Is to maintaine your fleshly lyberty.

¶ Juuentus.

I merueyle why you do thus report me.
Wherin do I my life a buse?

¶ Good counsell.

Your whole conuersation I may well accuse,
As in my conscience iust occasion I fynde.
Therfore be not offended, although I expres me mind

¶ Juuentus.

By the masse if thou tel not truth, I wil not be behind,
To touche you as well agayne.

¶ Good counsell.

For this thing most chiefly I do complayne:
Haue ye not professed the knowledg of Christes gospel
And yet I thinke no more vngodlynes doth raigne,
In any wicked Heathen, Turke or infidell:
Who can deuise, that synne or euyl,
That you practyse not from day to day,
Yea and count it nothing but a iest or a play?
Alas, what wantonnes remaineth in your flesh?
How desyrous are you, to accomplish your owne wyll?
what pleasure and delight haue you in wickednes?
How diligent are you your lustes to fulfyll
S. Paul saith that you ought your fleshly lustes to kyll
But vnto his teaching, your life ye will not frame,

Therfore

Therefore in vayne you beare a Christians name.
Reade the.v. to the Galathians, and ther ye shall see
That the flesh rebelleth agaynst the spirite,
And that your own flesh is your most bytter enemye,
If in your soules health you do not delight:
The tyme were to long now to recite,
What whordome, vncleanes, and filthy abomination
Is dispersed with youth in euery congregation.
To speake of pryde, enuy, and abominable othes,
They are the common practises of youth,
To aduaunce your flesh, you cut and iag your clothes,
And yet you are a great Gospeller in the mouth.
What shall I say for thus blaspheming the truth?
I wyll shew you what Saynt Paule doth declare,
In his Epistle to the Hebrues, and the.x. chapter.
For him saith he, which doth willingly lyn or consent,
After he hath receiued the knowledge of the verity,
Remaineth no more sacrifice, but a fearful looking for
A terrible fire ỹ shal consume ỹ aduersary. (iudgmẽt
And Christ sayth that thys blaspheny,
Shall neuer be pardoned nor forgeuen
In this world, nor in the world to come.

Iuuentus.

Alas, alas, what haue I wrought and done?
Here in this place I wyll fall downe desperate,
To aske for mercy now I know it is to late.

Here Iuuentus ipeth downe.

Alas, alas, that euer I was begat,
I would to God I had neuer bene borne,
All faythfull men that behold this wretched state,
May very iustly laugh me to scorne.
They may say my tyme I haue euyll spent and worne,
Thus in my first age to worke myne own destruction,

In

In the eternall paines is my part and portion.

¶ Good counsell.

Why youth art thou fallen into desperation?
What man pluck vp thy hart and rise,
Although thou see nothing now, but thy condempnatiō
Yet it may please God againe to open thy eies:
Thy wretched creature, what doest thou surmise?
Thinkest ỳ not that Gods mercy doth exceede thy syn?
Remember his mercifull promises & comfort thy selfe (in him.

¶ Iuuentus.

O syr, this state is so miserable the which I lye in,
That my comfort and hope from me is seperated,
I would to god I had neuer bene,
Wo worth the time that euer I was created.

¶ Good counsell.

I sayde vnfaithfull and faint harted:
Doest thou thinke that God is so merciles,
That when the sinner doth repent, and is conuerted,
That he will not fulfyll his mercifull promises?

¶ Iuuentus.

Alas syr, I am in such heauines,
That his promises I cannot remember

¶ Good counsell.

In thy wickednes continue no longer,
But trust in the Lord without any feare,
And his mercifull promises shall shortly appeare.

¶ Iuuentus.

I would beleue if I might them heare,
With all my hart, power and minde.

¶ Good counsell.

The liuing God hath him hether assinde:
Lo, where he commeth euen here by,
Therefore marke his sayinges diligently.

Here

¶ Here entreth Gods mercifull promises.

The Lord by his prophet Ezechiel saieth in this wise
As in the .xxxiii. chapter it doth appere. (plainly
Be conuerted O ye children, and turne vnto me,
And I shall remedy the cause of your departure,
And also he saith in the .xviii. chapter,
I do not delight in a synners death,
But that he should conuert & liue thus the Lord saith.

¶ Iuuentus.

Then must I geue neither credit nor faith,
Unto saint Paules saying, which this man did aledge

¶ Gods mercifull promises.

Yes you must credite thē, according vnto knowledge
For saint Paul speketh of those which resist ỹ truth by
And so end their liues without repentaunce. (violēce
Thus sainct Austine doth them define,
Yt vnto the Lordes word you do your eares encline,
And obserue those things which he hath commaunded,
This synfull state, in the which you haue syne,
Shalbe forgotten, and neuer more remembred,
And Christ him selfe in the gospel hath promised
That he which in him vnfainedly doth beleue,
Although he were dead, yet shal he liue.

¶ Here riseth Iuuentus.

These comfortable sayings doth me greatly moue
To arise from this wretched place.

¶ Gods mercifull promises.

For me his mercy sake thou shalt obtayne his grace,
And not for thine own deserues, this must thou know
For my sake alone he shal receiue solace,
For my sake alone, he will thee mercy shewe
Therefore to him as it is most dewe,
Geue most harty thankes, with hart vnfayned,
Whose name for euermore be praised.

¶ Good

¶ Good counsell.

The prodigall sonne as in Luke we reede,
which in vicious liuing hys good had wast,
As soone as his liuing he had remembred,
To confesse his wretchednes he was not agast,
wherfore his father louingly him embrast,
And was right ioyful the text sayth playne,
Because his sonne was returned agayne.

¶ Iuuentus.

O sinnfull flesh, thy pleasures are but vaine,
Nowe I finde it true, as the scripture doth say,
Brode & pleasaunt is the path, which ledeth vnto paine
But vnto eternall life, full narow is the way,
He that is not led by Gods spirit, surely goeth astray,
And all that euer he doth shalbe cleane abhorde
Although he brag & bost neuer so much of Gods word

O subtyll Satan, full deceitfull is thy snare,
Who is able thy falshod to disclose?
What is the man that thou doest fauour or spare,
And doest not tempt him eternall ioyes to loose?
Not one in the world, surely I suppose,
Therfore happye is the man which hath truly waite,
Alwaies to refuse thy deceitfull and crafty baite

When I had thought to liue most christianly,
And followed the steps of knowledge & good counsell,
Ere I was ware thou haddest deceiued me
And brought me into the path, which leadeth vnto hell
And of an earnest professor of christes Gospell,
Thou madest me an hipocrite, blynde and peruart,
And frō vertu vnto vice ꝑ hadst cleane turned my hart

Fyrst by hipocrisy thou didst me moue,
The mortification of the flesh cleane to forsake,
And wanton desire to embrace and loue,

Alas

Alas to thinke of it, my hart doth quake,
Under tytle of frendship to me he spake,
And so to wicked felowshyp did me bryng,
Which brought me cleane to abhominable liuing.
Thus I say Sathan did me discease,
And wrapped me in sinne many a folde,
The steppes of good counsell, I did forsake and leaue,
And forgot the wordes which before to me he told:
The fruites of a true Christian, in me waxed colde
I followed mine owne lusts: the flesh I did not tame
And had thē in diuision, which would not do the same,
Yet it hath pleased God of his endles mercy
To geue me respite my yle to amende,
From the bottome of my hart, I repent my iniquity
I will walke in hys lawes vnto my liues ende:
From his holy ordinaunce I will neuer discend
But my whole delight shalbe to lyue therein,
Vtterly abhorring all filthynes and synne,
All Christen people, which be here present.
May learne by me hipocrysy to know,
With the which the deuill, as ỽ a poysonnous pestilent
Daply seketh all men to ouerthrow:
Credite not all thynges vnto the outward shew,
But try them ỽ Gods word that squire & rule most iust
Which neuer deceued them that in him put their trust.
Let not flattering frendship, nor yet wicked company
Perswade you in no wise Gods word to abuse,
But see that you stand stedfastly vnto the verity,
And according to ỽ rule therof, your doing frame & vse
Neyther kindred nor felowshyp shall you excuse
When you shall appeare before the iudgement seat
But your own secret conscience shal thē geue an audite
All you that be yong, whom I do now represent,

Set your delight both day & night on Christs testament
If pleasure you tickle, be not fikle, and sodanly slide,
But in gods feare euery wher, see that you abide (run
In your tender age, seke for knowledg, & after wisdom
And in your olde age, teach your family, to do, as you
haue done,
your bodies subdu, vnto vertu, delight not in vanity (be
say not I am yōg I shal liue long lest your dais shortēd
Do not encline, to spend ẏ time, in wanton ioyes & nice
For idleues doth encrease much wickednes and vice,
Do not delay the time, and say my end is not nere
For wt short warning ẏ lords cōming shal sodenly apere
God geue vs grace, his word to ēbrace & to liue therat
that be ẏ same, his holy name, may be prased euer. (ter

¶ Good counsell.

Now let vs make our supplications together
For ẏ prosperous estate of our noble & vertuous quene
That in her godly procedings she may still perseuer,
Which seeketh the glory of god aboue all other thing,
O Lord Indue her hart with true vnderstanding.
And geue her a prosperous lyfe, long ouer vs to raine,
To gouerne & rule her people as a worthy seruaunt.

¶ Iuuentus.

Also, let vs pray for al the nobilite of this realme,
And namely, for those, whom her grace auctorised,
To maintaine the publike welth ouer vs and them,
That they may see his gracious actes published,
And they being truly admonished,
By the complaint of thē, which are wrongfully opprest
May sesse a reformation, and see it redrest.

¶ Good counsell.

Then shall this land enioy great quietnes & rest
And geue vnto God most herthy thankes therefore,
To whom be honor, prayse and glory for euermore.

Finis. Quod R. Weuer.

Imprinted at London
by John Awdely dwelling in
litle Britayne strete without
Aldersgate.
(.:.)

PR
3190
W3A74
1540a

Wever, Richard
Lusty Juventus

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY

UTL AT DOWNSVIEW
D RANGE BAY SHLF POS ITEM C
39 14 02 19 08 002 4